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WEEKLY REVIEW.

—From Chikulda C. P. Mr. Norton writes to a friend:

"I have distressing accounts about the sufferings of the Koorkoos. The famine is not among those living near here, but it is especially among those in the valleys of the Taptee and Sipna who have depended mostly not on wood-cutting, but on agriculture. First, they had a very small rainfall last monsoon. Then came the frost about new year's and destroyed most of their gram, and afterwards came the blight entirely ruining their wheatcrop. These cold season crops are the main crops of the hill people, so this loss tells on them heavily. No relief works have been opened for them yet. It is not easy to get wild people like Koorkoos to relief works. I know that you will pray for them. I have received a "Santal Key to Reading" in the universal syllabic character from Rev. Robert Hunt of London, and I find Koorkoo and Santali to be very much alike, words being the same in both languages for many things, and grammatical peculiarities being alike or similar in both languages.

—For the past year or two Baboo Keshub Chunder Sen has appeared to be very much drawn to the ascetic ideal of religion. We were led to think that his own habits were becoming more and more of a self-mortifying character, and we were almost prepared to hear that he had gone off to some lodge in the wilderness to cultivate the characteristic virtues of the hermit or *sunyasee*. It appears the more surprising that he should have so suddenly become interested in courtly matters. From Cooch Behar, whither he accompanied the bridal party, telegrams have been sent to the *Indian Mirror* bitterly deploring the cruelty of the British Government in sending the young and newly married Rajah to Europe to complete his education. The bridal pair are not allowed even to finish their honeymoon but are ruthlessly torn asunder at the dictate of unsympathizing rulers. It certainly seems as though the Baboo had made a mistake in giving his daughter to a youth still under tutors and governors. If he had persuaded the young prince to postpone his marriage till after his return from Europe, there would have been several advantages: the youth's love for his daughter would have been proved; his friends of the Somaj would not have been offended; his daughter would have reached the age fixed by himself as the proper one for girls to marry at; the prince would have ceased to be a boy. It is surprising how little deference the Baboo has shown to those for whom we should have thought he entertained a stronger affection than for mere relatives. He has in the *Mirror* been constantly in the habit of transferring to his own Somaj the language appropriated in the New Testament to the indication of the relations existing among the disciples of Christ.

—In what we said last week about a chicken and two civilians, we were misled by a contemporary whose re-statement of the case will be found in our epitome.

—The future of the Anglican Church belongs to ritualism. So says one Abbé Martin in an article in the Nineteenth Century. "It already encloses the land in a thousand nets, visible and invisible," he says. The nets unfortunately differ materially from that which our Lord gave to the Apostles when he commissioned them to be fishers of men. In a notice of the article the Friend of India says:

"The Ritualists have, according to the Abbé, recovered nearly all those points of faith once held by their forefathers, but which were lost at the Reformation. To be thorough-going Catholics, they will have to recover a great deal more than some of their forefathers ever lost; not only that last article of the Roman Creed, the personal Infallibility of the Supreme Pontiff, but his jurisdiction over the Anglican Church, a notion which did not occur to any one before the Norman Conquest. The rejection by the Ritualists of these two detestable doctrines of Protestantism—the sufficiency of Holy Scripture, and the right of private judgment—appears to have gone a long way towards softening the good Abbé's antipathy towards them. They are not, however, exempted from the general doom that awaits all obstinate Protestant sects, and which the Abbé believes was foreshadowed in the parable of the vine and the branches. Towards the close of the article, the Abbé seems to have had some misgivings as to whether their renunciation of the right of private judgment is as complete as he had supposed it to be. In place of a single infallible Pope, Ritualism, he tells us, has hundreds of infallible priests: infallible both to themselves and their congregations."

—Regretting his inability to be present at the annual soiree of the Bombay Temperance League last Monday evening, Sir Richard Temple sent a letter expressing his cordial sympathy with the aim and work of the association. After speaking of the great amount of good done among soldiers by the pledge, and of the benefit that other classes would derive from adopting it, he said:

"From long experience in the field in almost all parts of India, he is convinced that beer, wine, and spirits do not conduce to strength and endurance under circumstances of severe and sustained physical exertion, but have rather a contrary effect, and are often at the bottom of illnesses and ailments erroneously attributed to the Indian climate and to other causes.

The meeting was a most successful one. The Report was read by the Rev. Mr. Mackichan, the Secretary. The principal speech of the evening was by the Rev. Mr. Gregson, who is in a fair way to be known as the apostle of temperance in India. He spoke for 40 minutes with great power and appeared to carry his audience completely with him. He repudiated with utmost indignation the charge that he was putting temperance in the place of the Gospel. It was as the servant of the Lord Jesus Christ that he sought to persuade men to have done with that which was such an enemy of the Gospel. The Rev. Mr. Park, the Rev. Mr. Wheeler, and Capt. Oldham (who was in the chair) also made fervent and interesting addresses. A good many signed the pledge.

—Sedition is propagated by seditious speech. A Government would seem to be justified in doing what it can to hinder the spread of sedition. But when its efforts in this direction are likely to imperil the liberty which legitimately belongs to its subjects, it would seem to be upon the wrong track. The Vernacular Press bill so hurriedly passed through the Supreme Council, has been published since our last, and we must confess that it looks to us like a very formidable weapon. Any Magistrate may call upon any newspaper-publisher to enter into a bond not to

Print or publish in such newspaper any words, signs, or visible representations, likely to excite disaffection to the Government established by law in British India or antipathy between any persons of different races, castes, religions, or sects in British India.

When the Government thinks that a publisher has transgressed, it first gives him warning, and if the offence is repeated the entire press property may be siezed. This siezure may be avoided by the publisher's undertaking to submit every thing that is to appear in the paper for a year, to the Magistrate for sanction before publication. It is just possible that all the Magistrates and all members of Government may be and may continue to be endowed with such matchless wisdom that they will never allow the authority committed to them by the letter of the law to be exercised to the prejudice of the rights of the subject. For our own part we have not such infinite faith in princes and Magistrates. The "Fuller Minute" would indicate that even H. E. the Viceroy has no such unbounded trust in Magistrates. With the legislation already in existence the Rev. Mr. Long was put in prison for translating the *Nil Durpun*. We have papers in Bombay that undertake to expose what they call the hypocrisy of religion and the one religion against all which their scurrilous attacks are levelled is the religion of Christ. In almost every number something might be found likely to excite antipathy between persons of different religions. Would it be desirable to have such papers muzzled? We are far from thinking so. With our contemporaries we cannot but regard this bill as an uncalled-for piece of legislation. And we object to this very stealthy and summary way of making laws. No man can say what may be law in India before the sun has set.

—Miss Prescott has seen the aspirations, labours and prayers of many years crowned in the public opening of the school established by her, in the new and handsome building erected for her on the esplanade. The school is to be known no longer as "the Fort Christian School" but as "the Frere-Fletcher School." The characteristic of the school is that Christian and non-Christian children are received indiscriminately, the former receiving religious instruction, the latter not, except the parents should wish it The building has cost about Rs. 75,000, of which Rs. 50,000 were given by Mr. Premchund Roychund in the days of the share mania. Money for the endowment of the school is now wanted. The religious instruction is to be under the supervision of the Cathedral chaplains, an arrangement that may perhaps in these days of ritualism be not perfectly satisfactory to all church of England parents. *Quis custodiet custodes?* Some perhaps would have preferred to see the matter left with Miss Prescott. Sir Richard Temple made a speech on the occasion of the opening. A number of Jewish and Parsee families send their daughters to this institution.

—With all her splendid edifices, Bombay still lags so far behind in true progress that she must be adding to the number of her idol temples. In the *Dnyanodaya* mention is made of a new temple just dedicated, with arrangements for the supply of food to Brahmins. The names of the three Hindoo gentlemen who have united in this work are given.

—The new Pope has taken a step which indicates that there is to be a relaxation of the *non possumus*. He orders the Italian Bishops to legalize their positions, which implies a recognition of the Italian Government.

—We are old-fashioned enough to think it immoral, for individuals or nations, to spend more than their income and meet the deficit by borrowing. Our financiers are jubilant because the esti-

mates for next year will require them to borrow only two or three millions instead of six or eight millions as has often been the case. But why not adopt the principle that no more is to be disbursed than is received, rather less in fact that there may be a reserve for unexpected demands? What right has one generation to draw upon the next? The next generation will need all its resources to meet the demands of its own time. There is a vast amount of talk about political economy, but it seems to us the science would be the better for a little infusion of the principle of doing unto others as we would have them do to us.

—Dr. Pusey comes forward at the age of 77, to introduce to the clergy of the English church, a book entitled "Advice for those who exercise the Ministry of Reconciliation through Confession and Absolution." This work is a translation of the abbé Gaume's Manual for Confessors, adapted to the use of the English Church. It has a preface by Dr. Pusey embodying English authorities on confession. He says that before he undertook the office of hearing confessions this manual was his instructor. By the study of it the scruples which he at first entertained were overcome, he tells us. He is Anxious that the scruples of other priests of the anglican church should be overcome in the same way. *The Christian World*, noticing this matter, well says:

"In the pulpits of the State Church there are to be found men whose most cherished modes of dealing with the souls of their hearers are derived from the study of the foul text-books of Rome. Whilst receiving the emoluments and occupying the position of Protestant clergymen, they are deliberately saturating their minds with a nauseating literature, which shall enable them to play the part of Catholic priests, and to lead their flocks back into the intellectual and moral bondage of mediæval times. The manual of Dr. Pusey is the latest and most complete contribution to that literature."

—Russia refuses to submit all the clauses of the treaty into which she has entered with Turkey, for the consideration of the other powers. This is very offensive, but is it a *casus belli?* The reason why England has of late assumed a belligerent attitude is really this, that Russia has been triumphant in her war with Turkey. But if the declaration of war by Russia in 1877 was no *casus belli*, the prosecution of that war to a successful issue would not appear to be a just occasion of war. Not many wars however have had a justifiable cause. Those "things that should accompany old age, as honour, troops of friends" etc. are—if we may believe Mr. Gladstone, wanting to Great Britain. Is it certain that war is the best way of winning them back? Let all that have true faith in God as the hearer of prayer, instantly wait upon him so to order matters that the Christian subjects of Turkey may have religious and civil liberty secured to them.

—Good Friday falls this year on the 19th of April. It has been accordingly decided to hold the Camp-meeting at Lanowlee from Wednesday the 17th to the following Wednesday. A circular is being issued signed by the Rev. Messrs. Thoburn, (Calcutta,) Hard, (Madras,) Osborn, Bowen and Row, (Bombay,) and Blackstock and by Dr. A. G. Fraser, (Poona.)

—We have received a number of reports which we hope soon to notice.

NOTES FROM CALCUTTA.

The readers of the *Guardian* may remember that about a year ago we had a very warm discussion in Calcutta over the question of the bar in the Sailor's Home. For three years past this has been a subject of much anxious thought to those interested in our seamen, and much prayer and effort have been directed towards its abolition. I rejoice to say that victory has come at last, and that a quiet coffee-room now occupies the place of the late unsavory bar. What Jack is to do without the "wholesome liquor" of which the friends of the bar used to talk so much, remains to be seen, but thus far there seems reason to anticipate the best results, so far as he is concerned. Calcutta may well congratulate herself on possessing so fine a Sailor's Home, undisfigured by the noisome bar which used to make the word Home a mockery to the inmates of the place. How long will it be till your Bombay Home is exorcised of its unclean spirits in like manner?

Frequent mention has been made in the *Guardian* of the coffee-rooms for sailors in this city, and of the good work which has been done in connection with them. The most prominent of these rooms have been the two under the control of Col. Haig and the Rev. Mr. Goodwin respectively, the former located in Bentinck Street, and the latter in Dhurramtolla. I am happy to report that a most satisfactory arrangement has just been completed for uniting these two enterprises, and opening new and greatly enlarged rooms in "Flag Street," in the midst of the sailors' hotels and boarding houses which abound there. This is carrying the war into the very heart of Africa. In connection with the new rooms there will be accommodations for boarders, and it is confidently expected that the good work going on among seamen will receive a new impetus when transferred to the new headquarters. The new rooms have been leased at a monthly rental of Rs. 400 but large as this sum is, God has so helped in the undertaking that almost the full amount has already been subscribed.

The Methodist Episcopal and Lal Bazaar Baptist congregations have arranged to hold a series of joint revival services, begining Thursday the 21st inst., and continuing about a week. It is expected that Mr. Burnell will be present and assist in the meetings. Mr. Blackie, the pastor of the Läl Bazaar Baptist Church, came among us but a few months ago, but he has already accomplished a good work, and gives promise of much usefulness in the future. He is very young, but knows how to handle a sling, and carries a bag well stocked with smooth stones from the brook.

The Rev. Luke Rivington has been among us for some time, but I do not know what measure of success he has met with. Following closely upon the footsteps of Mr. Pym, he has preached, in some cases at least, in the same pulpits occupied by the latter gentleman, and has received the same approval from the Bishop. All this looks very well from one point of view, but in the light of results it does not have a good look for Evangelical Churchmen. Give the two parties an equal chance in the Church of England, let each use his own peculiar style of service, and each preach his own doctrine an equal number of times and with equal ability, and the Evangelical will go to the wall. As a matter of fact Ritualism is gaining steadily and rapidly within the pale of the Church of England in India. Evangelical men sometimes seem to stem the local tide for a year or two, but ultimately the Ritualist gathers up the spoils and profits by the labors of his rival. If your Anglican readers will pardon me for saying so, I must record it as my conviction that the Ritualist has an enormous advantage within the pale of his Church, and cannot be successfully opposed by men who concede as much to him as ordinary Evangelicals are compelled to do. Some of the best men in India are struggling heroically to oppose this sacerdotal movement, and I honor their motives and their zeal, but I cannot but regret to see them building fortresses which the enemy will inevitably take possession of at an early day, and expending labor which in its far-reaching results will probably inure to the benefit of an antiquated bishop on the banks of the Tiber.

A. B.

With reference to the above notes from Calcutta, we have received a letter of later date announcing that the news about the removal of the bar in the sailors' home is premature. It has not been removed. Our correspondent had been misinformed.

We talk about antediluvian longevity. But according to our measurement, the average of human life is more now than it has ever been. Through mechanical faculties men work so much faster, and accomplish so much more in a lifetime, that a man can afford to die now at forty years of age as well as once at nine hundred. As we look at it, the average of human life is now about eight hundred years.—Advance.

The Bombay Guardian.

SATURDAY, MARCH 23, 1878.

THE OBEDIENCE OF FAITH.

Dr. Henry A. Boardman, whose work criticising the higher life views we noticed last week, says that they who hold these views manifest an intense antipathy to the seventh chapter of Romans This is not a fair way of putting it. Their antipathy is to a certain construction put upon that chapter, which they believe to be erroneous, and very much calculated to hinder the true growth of Christians. Dr. Boardman thinks it in the highest deree presumptuous to put forth views so very different from those that have been generally entertained, and entertained by men of highest eminence in the Christian Church. Is this an unpardonable sin? Is there not liberty for those who think that the sense of Scripture has been misconceived, to state their views and their reasons for differing from those who have preceded them? Are not their views to be tried on their merits? Surely it is not safe to determine that all who differ from what has generally been regarded as right, in the church, must *ipso facto* be wrong. When it was proposed a hundred years ago to establish missions among the heathen, the idea was declared to be preposterous by leading men in the Church, and denounced as savoring of presumption. And this is by no means the only illustration of the danger of testing things by the views hitherto entertained among Christians.

Will our readers glance with us through the 7th of Romans, and see if there is not reason to doubt the opinion that Paul is describing a normal and legitimate Christian experience?

In this Chapter the Apostle is speaking about the law,—what it can do and what it cannot do. He is addressing those who are by their antecedents disposed to magnify and rely upon it. In the 6th chapter he had spoken of Christians as not under law but under grace. Some had the idea that to be under grace was to be free to sin; the restraints of sin were laid aside when the law was laid aside. He points out that this is a great mistake. Sin he says shall not have dominion over those who are under grace. In the 7th chapter he shows that to be under the law is to be in bondage to sin; see verse 5, where it is stated in so many words, that the law makes us bring forth fruit unto death. In v. 6. he says we are delivered from this. But the Jew or the Christian who had been a Jew, is somewhat stumbled by this statement and wants to know how that which God himself had given to men should issue in harm. Paul replies that the law was not given to save but to show men their need of salvation. He takes himself as an illustration. In v. 9 he tells us that before he was acquainted with the real demands of the law, he flattered himself that all was right with him; but when he came to know the law in its length and breadth and spirituality he recognised his undone condition. To make the matter more graphic he gives his picture of the strife between the law and his own soul, in the present tense. And there is another reason for using that tense. Paul virtually says: take away from me the Holy Spirit and leave me to my own self, and what have we then? We have the case of one who is enlightened as to the demands of God's holy law, sees the beauty of a life conformed to that law, intensely desires to lead such a life and resolves to do it; he makes all manner of resolutions, but constantly fails. Apart from the power of the Holy Spirit, says Paul, I may make the greatest possible exertions, I shall always signally fail. According to Paul's idea, one is under law who is endeavouring by efforts of his own to obey the divine will. He may be a professed follower of Christ; indeed it is ordinarily only those who are seeking to follow Christ who know the law in its entirety; for it is only in the sermon on the mount that the law is exhibited in its fulness and spirituality. In the account given in verses 14-25 of Romans vii,

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there is not a word said about the Spirit of God or about faith; in remarkable contrast with chapter viii. We know a Christian, who gives the following account of his experience. He had been a Christian for some time; having spent many years in open opposition to the truth, he had a great desire to glorify the Saviour and bring forth fruit to the God who had bestowed such mercy upon him. He could not bear to think of living a life so little expressive of gratitude as that which Christians were for the most part living; he saw in the New Testament the delineation of a life of habitual faith and love and fruitfulness, and he resolved to seek this experience. He trusted solely in the Lord Jesus for acceptance, but he did not know how the power of Christ would be available *in him* for the accomplishment of God's will. He did not know that sanctification was by faith. He gave himself heartily to prayer and constant study of the word of God. And when he found that he did not obtain what he sought he increased his efforts. He was constantly looking that the grace of God should be put forth in his own heart in strength and purity, so that with the consciousness of inhering power he might be ready for every good work and word. The more he sought the more he became sensible of his own ineptitude. Instead of gaining strength and boldness for the Lord's work he found what little strength and inclination for the work he thought he had, gradually leaving him. In fact he seemed to be sinking into more hopeless bondage from day to day. Over and over he consecrated himself to the service of God and that in the most solemn manner, hoping always that he would be able to carry out his solemn purposes; but he always failed; and he at length reached the point of despair, as to any ability of his own to serve God. When he first came to Christ he had fully recognized the fact that he had no spiritual power of his own. But he had got to believe that in consequence of the renewal of his nature, he had obtained some new power by virtue of which he could expect to do the will of God. He knew the Holy Spirit as the enlightener of his mind, showing him his sins and moral bankruptcy, showing him Christ as atoning for his sins and interceding for him, and leading him to understand the scriptures; presenting to his mind the great motives furnished by the cross. All this only heaped upon him responsibility; and made it seem to him an exceedingly wicked thing not to fulfil all the will of God. But it did not make him conscious of the power needed to fulfil that will. He did not know what it was to be *endued* with power; *endued*; clothed upon; divine power brought into the very region of his will. At length, on a never to be forgotten day, while engaged in prayer, it suddenly flashed upon him that all the power he had been looking for in his own heart was his in Christ and was to be received moment by moment through faith. He himself was not expected to be made strong and wise, but strength and wisdom and all things pertaining to life and godliness were his in Christ; they were to remain in Christ and be available for him every moment, the one condition being that he should exercise faith every moment. Abiding in Christ by faith, Christ would abide in him. Regeneration does not mean that we get a new nature that shall be in itself competent to fulfil the will of God, independently of power momently imparted by Christ; but it means a nature conscious of its own nothingness and looking to the Saviour for all its supplies, and after 32 years of the experience we are now describing, the person of whom we speak, testifies that he is just as dependent upon Christ for power to do his will, as he is upon the sun to give him hourly light for his feet. Salvation is described as being brought out of darkness into God's marvellous light. The believer never becomes an independent luminary shining by his own light.

In the 7th chapter of Romans the apostle shows what the law can do and what it cannot do. It shows the path and shows the excellency of it, and stimulates to all manner of effort to walk therein, but it does not give the power to walk therein. It makes the subject intensely desirous of a power that he has not, but it does not point out to him where he may get this power. But what the law could not do, says Paul, the gospel accomplished. The law was weak through the flesh; by the flesh he means this nature of ours, apart from the inworking of the Holy Spirit. In ch. vii. 25, he makes a distinction between 'I myself' and 'the flesh.' By the former expression he means that in him which sees the excellence of the will of God and earnestly desires to be conformed to it and puts forth efforts to obey, with prayer and self-mortification, but is constantly defeated by the corruption and inadequacy of his moral powers. He knows a good deal of the salvation of Christ, but the most important part of it, that whereby he actually receives the power of God to do the will of God, is wanting. But the revelation of the power of God as co-agent in himself, brings him into the blessedness of Romans viii. Now he is delivered from the law. I have now to do not merely with the commandment but with grace, and by grace I mean the power of God freely bestowed and available for me moment by moment. The law of the Spirit of life hath delivered me from the body of death, vii. 24, from captivity to the law of sin, 23 and 25; it hath made me free from the law of sin and death, viii. 2. That the righteousness demanded by the law might be fulfilled in us who walk not after the flesh but after the Spirit. The passage beginning with the words: "I am carnal, sold under sin," vii. 14, is just the elaboration of the statement in verse 9: "when the commandment came sin revived and I died." When he came to know all that God required of him he found himself powerless to do it. He knew that without holiness no man should see the Lord and not knowing the way of holiness by faith, not then knowing the power of the Spirit to work in him to will and to do, his hope died out. "The Spirit of life in Christ Jesus;" these words express the whole. We thus see that one experience is described in chs. vi. and viii, and that ch. vii is parenthetical, addressed to those who might be offended by what he had said of the contrast between the bondage of the law and the freedom of grace. Alas! How many Christians are under law, in the sense that they are influenced by a painful sense of obligation: to will is present with them but how to perform that which is good they find not. And the saddest thing about it is that they believe this to be all the salvation they can expect from Christ in this life. Thank God! He is bringing many to see that Christ has not left matters upon such a dishonouring platform.

We piece among our selections a narrative written by Russell Sturgis Jr. Esq., for the *Times of Refreshing*, giving an account of the way in which the Lord led him out of the mutability of ordinary Christian life into the apprehension of the all-sufficiency of Christ within him.

INTERNATIONAL BIBLE STUDY.

March 31*st*, 1878. *Review of the Quarter.*

THE period covered by the quarter's lessons was a period of more than five and perhaps not less than seven years. At the beginning we see,—Paul on his way to Jerusalem, notified of the dangers that awaited him but strongly persuaded that he was in the pathway of the divine will. To an evangelist accustomed to see men converted to God under his ministry, there can be no greater trial than to be thrown into prison, for the simple reason that he is thus cut off from the opportunity of publicly declaring the Gospel. But Paul knew that the interests of the Gospel can be safely committed to the hands of the Great Head of the Church. God's ways are not as ours. The things that seem to us utterly adverse, are found to be necessary steps to the grandest results; *via crucis via lucis*. Paul was to preach not only to the men of that generatien but to men of all generations, and his preaching to the ages is unspeakably more effective because of the years spent by him in the hands of his enemies. It has been remarked that when men are referred to the Lord Jesus as their example they are apt to feel that because of his very sinlessness, he is not altogether suited to be their example; he seems to them too high above them for them to imitate; therefore the Lord saw fit to give us the example of one who was at first a sinner like ourselves and was not even one of the companions of our Lord's ministry. If one who could speak of himself as the chief of sinners is presented to us as an example, we are without excuse if we fail to imitate him. But we could not have discerned all the lineaments of Paul's character if he had not passed a good portion of his life in the hands of his enemies. In his earlier ministry we see his ardour, his self denial, his love, his wisdom, his boldness, and we would have supposed that one in whom these qualities were conspicuous would have sunk into discouragement and discontent in years of bondage and comparative seclusion. But on the contrary, his prolonged imprisonment only served to exhibit in clearest lustre his patience, long suffering, serenity, submission, and unwavering trust in God. We have seen him in almost every variety of scene; in the midst of an infuriated mob; surrounded by an angry sanhedrim; arraigned before governors and kings; in the weariness of a long sea-voyage, with such variety as was afforded by the wreck of the vessel. His habitual and unfaltering faith in God found in all these, only new opportunities of glorifying God and adorning the Gospel of the grace of God. His love to the souls of men suffers no abatement because of all that he has to endure at their hands. Another important end secured by his imprisonment was this: The Churches planted by him were tried as they could not have been when they were frequently receiving visits from him. To some of them it was a severe trial. The Judaizing teachers were particularly busy now that Paul was in a sense taken out of the way. They sought to make it appear that the Lord had removed him from active labor because he had been preaching what was not in accordance with truth, viz., that the middle wall of partition was completely broken down, leaving Jews and Gentiles on precisely the same footing. And some who were not well grounded in the faith were actually led to believe that it was necessary for gentile converts to observe the laws of Moses as a means of qualifying themselves for salvation. While some fell away from the simplicity of the Gospel, others were only the better established in the faith. It was necessary that such an offence should come and it was better that it should come in the life-time of Paul. The failure of some upon whom Paul had relied, on whom he had bestowed great pains, for whom he had offered fervent prayer, was the most bitter ingredient in his cup of sorrow, and we see the indications of it in our last lesson. Those who are seeking to plant the Gospel among heathen lands in our own days, will do well to take note that Paul's progress was very chequered, and that sometimes it almost seemed as though he had spent his strength for naught and his labor in vain. There is reason to believe that there were some that preached Christ with more of what men call eloquence than Paul did, and that many were disposed to slight his labors on this account. His removal gave these persons an opportunity to get an influence over the church that was due more to their power of capturing men's minds by their eloquence than to their spirituality. To us who look at the matter at a distance how incomparably grander appears the apostle in his prison, than these preachers in their oratorical triumphs. Let us set our affections upon that glory that abides the test of time. Paul is no more in the world; Peter and John are no more in the world; we are in the world to-day and may be gone to-morrow; the world is the same in its opposition to the character of Christ; the promises are the same; the Throne of Grace is the same; Christ is the same, having all power in heaven and earth. Who of us will offer himself to the Lord as Paul did, and seek to be to this generation what Paul was to that? The eyes of our Master are running to and fro in the world, to see who will witness for

him as Paul did and as Paul would were he now alive on the earth ?

THOSE SEVEN MILLIONS.

We think it very unjust to say that the Chinese Government must be insincere in its professed dislike to the traffic in opium because of the non-prohibition of the growth of it on Chinese soil. It is a fact that so long as the Chinese had any hope of putting a stop to the introduction of the drug from India, they disallowed the growth of it in China ; and only when by—the pressure brought to bear upon themthe—y were obliged to admit the importation of it they tolerated the home cultivation of it. With what face could they say to their subjects, "we forbid you to grow this drug ; the English will supply you with all you want." The moment they were compelled to recognize it as a legitimate subject of importation, their hands were tied as regards the cultivation of it. We are far from thinking that there is any thing remarkably virtuous about the Chinese or that the Chinese Government is actuated by a very lofty standard. But in this particular matter of the opium traffic, the Chinese have had the right and the English Government have had—the revenue. We lately made some remarks to the effect that there are some kinds of traffic that militate against the interests of commerce generally. Things that gratify and stimulate the lower appetites work against the true interests of commerce by incapacitating men for purchasing the more useful articles which constitute the great staples of commerce. Now we find this very argument stated in a pamphlet emanating from the *K'euen Keae Shay*, an association of Chinese inhabitants of the city and province of Canton ; they say :

"The prosperity of your honored country depends upon its trade and your hope lies in finding a good market for your manufactures of brass and iron, and woolleh and cotton goods. But whilst China is impoverished by the sale of opium, where are the means of purchasing other goods to come from ? An unnatural fulness in one place of necessity, implies depletion in another. Therefore the amount of legitimate trade in the ports of China is by no means equal to that of other nations; and merchants who confine themselves to that, find it hard to realize profits. This is a disadvantage to Great Britain."

This is indeed a serious disadvantage to Great Britain. The merchants of England are at their wit's end to find a sufficient market for their redundant manufactures. China with her four hundred millions would be a magnificent field for British enterprize, if the field were perfectly accessible. But this great empire is for the most part closed against the manufactures of England, because of the opium traffic. This traffic in two ways hinders the development of a larger importation of English manufactures. Frst, by demoralizing the people who consume the opium, making them the slaves of their inferior appetites and leading them to squander all their resources on the gratification of these appetites. Second, by creating in the minds of the community generally feelings of distrust and prejudice against the "foreign devils" who in opposition to the will of the Chinese Government introduce the drug. We can imagine the feelings that would be aroused in England if, in direct opposition to the will of Her Majesty and the laws of the realm, some foreign power introduced into the country some deleterious and demoralizing substance. It would be felt as an outrageous insult to the nation and all the patriotism of the country would rally to the uttermost resistance of the abominable thing. Can we wonder that the very Gospel preached by the missionaries from the west should be turned from with aversion tenfold stronger than it would otherwise have encountered, because the guns of Christian nations have been employed in forcing open the doors of China for the introduction of opium? Two little words suffice to answer these tremendous arguments. What magical words are these? *Seven millions.* British India gets seven millions by the traffic but men and nations sow as they reap. In 80 years England has drawn £184,000,000 stg. from China as the price of opium. But she has sacrificed something infinitely more valuable: a good name for honour, probity, justice, generosity. If Lukshami, the goddess of wealth, if Mammon is on the throne of the universe then it will not make much difference. But it happens unfortunately for opium revenue, that Mammon is not on the throne of the universe. He that sitteth there is One that "shall judge the poor of the people, shall save the children of the needy, and shall break in pieces the oppressor."

We come back now to the point at which we set out. The Chinese Government are aware that it is the large amount of revenue accruing to the Government of India that makes it so difficult to renounce the traffic. They believe that the cultivation of the drug in China will tend to diminish the amount of this revenue and so render it easier to do right. The seven millions were once one million and would grow to be ten or twelve. if the Indian Government had things their own way. The millstone about the neck of the Indian Government tends to get heavier from year to year As the price put on the sibylline books increased with each rejection of the offer and the number of books decreased with each rejected offer, so the opportunities of reform granted, whether to individuals or nations, become rarer and less satisfactory as the opportunities are slighted.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Sir,—In regard to the argument made use of by the Roman Catholics in defence of image worship.—that images of the Cherubim were used in the Tabernacle and Temple worship of the Jews and that by the command of God,—I shall only make two remarks in addition to what you have so well and ably said in refutation of it in your issue of the 16th inst.

1st. We are distinctly told in Leviticus xvi. 2, that even the High Priest was not to enter at all times "into the holy place within the vail," where the images of the Cherubim were; and in verse 17, when he entered into it once a year, "there shall be no man (even) in the tabernacle of the congregation," and much less was any man at all allowed to enter "the Holy of Holies" at any time. If the Jews were not allowed to go into the place where the images of the Cherubim were, how did they make use of them in their worship when they never had an opportunity of seeing them ?

2nd. It might be argued that they made use of them through their representative, the High Priest, who went in to make the atonement for them. Clear and distinct instructions were given in Levitious xvi, 12 and 13 as to how the High Priest was to go in. From these instructions, which were no less a command, it is evident that even the High Priest did not and could not see the images of the Cherubim ; because "the cloud of the incense" covered the mercy seat and the images as well; and he was to do so that he die not. And when the High Priest did not see the images, he could never be said to have used them in worship, either himself or for the Jews. Or in other words the Jews did not make use of the images of the Cherubim in their worship either themselves directly or indirectly through the High Priest their representative.

I am,
Yours very truly,
Jani Alli.

Khetwady 20th March.

Epitome of News.

Saturday, March 16.

—*Bombay Gazette*: "We are informed that the short article which we published yesterday does not accurately state the facts of the case in which the High Court has wigged certain officials. The case about which the dispute was, had nothing to do with Mr. Nairne or any other European, and nobody has been prosecuted for stealing Mr. Nairne's chickens. The case was an ordinary case of house-breaking. The prisoner was an old offender and so got extra punishment; but there was no question as to whether he deserved it or not. The question being a technical one as to whether the previous conviction was such as could be considered any enhancement of punishment. What excited the wrath of the High Court was the fact of Mr. Nairne and Mr. Bain's venturing to discuss that question after the High Court had given its decision."

—A correspondent writing from Revah tells of a terrible accident that occured at a *nautch* party held in the *mundir*, in the Luchmon Bagh. The Maharajah had a miraculous escape. His Highness had just left the building when it came down with a crash, burying some 70 or 80 persons, together with the *nautch* girls and their attendants. On the removal of the *debris*, only 7 or 8 persons (who were, however, very severely and seriously injured) were found alive, and there is but very little hope of their recovery.

—Miss Leslie, who has been interesting herself in the cause of drunkards in Calcutta, has made a beginning with her inebriates' home. The house selected is in a quiet open situation, with a good sized compound, where the men can amuse themselves by gardening or taking exercise.

—Allygurh, in the N. W. Provinces, has been the scene of a series of murders—said to be nine—of a mysterious character. The faces of the murdered men were burned to prevent identification.

—*Bombay Gazette*: The majority of the beggars on the Bombay streets are impostors, and have no claim on any one's sympathy. During the time of the famine last year a sturdy man might often have been seen running along at the side of the tramway car, holding up a miserably emaciated infant and pleading for charity. The condition of the child would have moved any one to pity, but the contrast presented by the condition of the man stirred up far other feelings.

"Then there are the little boys who run along beside the cars crying out for a pice, and too often getting it, from some easy-going Brahmin whose religion is giving. This tribe of infantile apprentices in the art of living without labouring, promises an abundant supply of able-bodied beggars in the next generation, if we have not by that time taken measures to put an end to this relic of barbarism. But we earnestly hope that before that street-begging will have been suppressed and some proper public provision made for those who are really destitute. We hope to see yet well managed municipal *dhurumsallas*, where all who cannot support themselves may find food and shelter."

Monday, March 18.

—The compensation paid by the G. I. P. Railway Company for losses in grain, &c., to different merchants for the past year amounted to upwards of three lakhs of rupees. Much more is claimed. A commission has been ordered by Government to enquire into the matter and advise means to prevent future losses.

—In the N. W. Provinces a peculiar cause of aggravation of the present distress has been brought to light. It is monkeys. Near Mooradabad a number of Brahmans keep thousands of these pests on holy grounds, and allow them to roam at will among ripening fields, which they strip. The cultivators say they are helpless and must submit to fate.

—The following alterations are made in postal regulations. First—postage on paekets weighing ten tolahs and under is reduced from one anna to half-an-anna. This concession will be of value for trade circulars and for clubbed packets of small newspapers. Second—the punitive rate of postage on insufficiently paid packets will be double the deficiency instead of three or four times as formerly. Third—certificate of postage of unregistered letters will be granted by every post office on payment of a half-anna stamp: this reform was recently introduced in the English post office. Fourth—the rule requiring the sender of press manuscripts to write his name on the outside of the cover is abrogated.

—Regarding the departure of the young Maharajah of Cooch Behar the *Indian Mirror* publishes the following telegram, dated the 13th March.—"A painful scene has taken place at Rajbari to-day. The Deputy Commissioner has issued orders that the Marajah should start for England on Friday next. The Marajah's mother and grandmother are said to be beating their heads in desparate fits of agony and profusely bleeding. Doctors have been sent for. The entire Hindu community is in a state of agitation."

—The elephant that was to be shot at Barrackpore for bad conduct has, *in the iuterests of science*, been condemned to be bitten to death by a cobra.

—*Bombay Gazette:* During the past week Evangelistic Services have been held every evening in the Baptist Chapel, conducted by the Rev. J. Gelson Gregson, of Agra. The meetings have been well attended, the Chapel being quite filled on one or two occasions. The subjects, all bearing somewhat popular titles, had special reference to some of the vital truths of Christianity, and these were illustrated and applied with much power. The Rev. gentle-

man's style is largely illustrative and descriptive, and this, combined with the real earnestness of the man, cannot but impress his audience. On Friday evening his subject was "Enthusiasm," on which he dwelt with evident delight. He showed what this power had done for men in different walks of life—for Stephenson, Flaxman, Farady, and others—and spoke of the necessity of a like commanding influence as being necessary in the true Christian. This influence had only one source and could only be derived and maintained by constant communion with the living Christ. He concluded with an earnest appeal to his hearers to believe on the Christ risen and exalted. Thus only would their religion be beautiful. Their own lives would be transformed, and a burning desire would be kindled which would lead to labour and sacrifice for the welfare of others. We believe Mr. Gregson while here has not forgotten his Temperance work amongst the soldiers. He has lately had meetings at Poona and Kirkee which were highly successful, many officers and men having joined the Temperance Societies established there in connection with the regiments.

—On Saturday last, a man named Cussoo Dhondee, a *maung* by caste, was arrested at Colaba by Mr. Inspector Chislett, on the charge of having murdered a woman named Suckoo about three months ago, at Kirkee. He made a full confession of his crime, and stated that he had murdered the woman Suckoo by striking her on the head with an English meat-chopper.

—*Times of India*: "We have received some forty large printed pages of those extracts from the Vernacular journals which are supposed by Government to be sufficient warrant for abolishing Liberty of the Press in India. And, in short, the extracts mainly assert that England has lost prestige by her attitude in the Eastern Question: that the increase in the Salt Tax "will add extremely to the distress of the miserable ryots;" that the general poverty of the masses is due rather to the annual remittance of money from India to England than to the improvidence of the ryots; that natives are not so generally admitted to posts of distinction as under the Mahomedan rule; that the 11b. ration was not sufficient; and that English civilians are not chosen from the same classes as of old. But these subjects, which exhaust seven eighths of the extracts, are the staple food of every English journal in India. In extracts that extend over four years there are, we have no doubt, some libels concerning natives who have been injured by beating, and judges who sleep on the bench, and we have ourselves seen gross personalities that could not readily be matched—except in the society journals of London. But a law against libel already exists, and if it has been not applied, so much the better for the judgment of those who thought the attack too insignificant for notice."

—Same; Alexandria: "Khartoum is to be supplied at once with Nile water by means of two engines, and a plan is being organized to establish steam communication between Khartoum and Cairo. An inspector from the Egyptian Post Office is actually on the spot installing a complete postal service with Cairo at Kurdofan, Darfur, Sennaar, and other provinces of the Soudan."

—Noticing the retirement of Dr. Tyng, the *N. Y. Evangelist* says: "In 1845 Dr. Tyng left the Epiphany church, Philadelphia, and came on to New York as the successor of the benign and devout Dr. Milnor. He soon carried his congregation from Beekman street up to Stuyvesant square, where the noblest church building in New York was reared for him. There he gathered great crowds, and did a glorious work. No American pastor has ever equalled him in addressing children, or in propelling the Sabbath-school. Every Sabbath afternoon he preached to the young with a rapid, piquant flow of speech which enchained their attention. At one time he had 2500 children in Sunday-schools; and "anniversary day" at St. George's always drew multitudes of visitors. Over all this long and successful career the dear old minister of Jesus may ever look back with greatful delight. He has reached his seventy-eighth year, and retires, full of honors—"bringing his sheaves with him." No preacher of our day has proclaimed the pure Gospel of Calvary with more unction; none has been more fearless in rebuking popular sins. His heroic example has been a stimulant to many of us younger men who looked up to him and loved him. If all the people in America who have been instructed and blessed by Stephen H. Tyng could gather now to pay him their grateful homage, that Stuyvesant Park, before his door, would not contain the multitude! What work is equal to the work of a faithful minister of Jesus Christ? What life brings such a sunset of sweet satisfaction and joy?

—The Mauch Chunk (Penn.) Coal Gazette of the 18thinst., says: "The Strohl family, of this country, is probably the largest family in the United States. The head of the house is Nicholas Strohl, a Pennsylvanian German, now about seventy-six years old. By three wives he has had thirty children, twenty-seven of whom are living. His first wife presented him with eight, his second with eleven, and his third with eleven. His youngest child is now three years old, and was born when its father was seventy-three years old. Of the twenty-seven children, nineteen are married, and their families average about eight children. Mr. Joel Strohl, one of the well known farmers in the lower end, and child of his father's first wife, has seventeen children, and he is not an old man by any means. He is the father of two pairs of twins, a distinction which his father, Mr. Nicholas Strohl, never attained. If the families should gather together there would be over 200 persons. They nearly all reside in this country. Old Mr. Strohl is still hearty and bids fair to live many years."

—*Friend of India*: Among the passengers by the S.S. *City of Carthage* last week there were three well-known Calcutta Missionaries—the Rev. S. Dyson, of the Church Mission, the Rev. J. E. Payne, of the London Mission, and the Rev. C. B. Lewis, of the Baptist Mission. The first two of these gentlemen are likely to return to this country; but such a hope cannot be entertained with regard to Mr. Lewis, though it is not improbable that in a less trying climate than that of Bengal, his life may be prolonged for several years.

The earliest spere of missionary labour occupied by Mr. Lewis was in and around Colombo, where he arrived at the close of 1845, and whence he removed to Calcutta in May, 1847.

When during the visit of Dr. Underhill, in 1855, the management of the Baptist Mission in India was remodelled, Mr. Lewis was selected for the post of its Indian Secretary, and certainly a better choice could not have been made. After the death of the Rev. J. Thomas, in 1858, Mr. Lewis also became the Superintendent of the Baptist Mission Press.

In this country he probably has few equals in familiarity with Hebrew, both ancient and rabbinical, with Chaldee and Syriac, and with Greek, both classical and ecclesiastical, not to refer to his knowledge of Singhalese, and at least two of the languages of Northern India.

Tuesday, March 19.

—After the death of the Ameer of Kashgar, Yakoob Khan, last June, his son Beg Kuli Beg killed one brother and defeated another, and so got possession of the throne. But the Chinese are marching against him.

—Grain accounts from Oude are more favorable.

—It is expected that the Indus Valley State Railway will be opened for traffic on the 1st April next.

—The unpleasant discovery has been made in Singapore that the water supplied throught the medium of the new Water Works will not keep pure or sweet more than twenty-four hours. When kept in vessels longer than that time it begins to smell, and animalcula show themselves in large numbers.

—*Bombay Gazette*: We regret to announce the death on Saturday evening last at Surat of Mr. Motiram Dalpatram, late full power magistrate and deputy collector of Surat. He received the benefits of an English education by those early pioneers of civilization in India—the Protestant missionaries. He was a self-taught man, of remarkable intelligence and clearness of conception, and by his honesty of purpose had won the respect not only of his townspeople, but of such able civilians as the Hon. Mr. Ravenscroft, the Hon. Mr. Justice Pinhey, and Messrs. Rogers, Frere, Hebbert, Kemball, Forbes, Mansfield, &c., &c.

Wednesday, March 20.

—*Times of India*: On Monday night last, at Second Marine Lane, three persons named Manockjee Eduljee, Mahomed Khan Muktoomkhan and Laljee Cooverjee, were found lying on the public road severely injured about their faces. One of them had got his thigh-bone fractured, and another his ancle dislocated while jumping down the window of the second story of a house which they had entered with the view to commit burglary. The police removed them to the Grouldass Hospital, where they are now being treated.

—Sir Richard Temple left last night for Deesa.

—*Madras Mail*: "A passenger who arrived here yesterday evening by the South India Railway, relates that three Brahmin passengers got in at the Chinglepat Station. While the train was in motion, a cry of alarm was heard to proceed from their carriage. The driver stopped the train in consequence, and proceeded to the carriage, where he discovered in a corner a cobra, with its young ones, which were immediately killed. The train then started, and on reaching the Vandalore station, the three passengers, who it is supposed were bitten by the cobra, were taken out, and detained for treatment,"

—The Financial Statement of the Indian Government is published. The following are the accounts for 1876-77—Revenue, £56,022,277; Ordinary Expenditure, £58,205,055; Loss by Famine £3,450,000; Deficit, £2,182,778, exclusive of £3,809,288 for productive works.

The Regular Estimate for 1877-78 is—Revenue, £56,310,900; Ordinary Expenditure, £52,113,000; Loss by Famine, £6,500,000; Deficit, £3,431,000, excluding £4,877,000 for productive works. The surplus on ordinary account, excluding famine, is £3,069,000. The net amount borrowed in 1877-78 was £8,620,000, and a half a million was lent to Mysore and half a million to Gwalior for famine expenditure. The closing balances in India are 14¾ millions.

The Budget estimate for 1873-79 includes 2¾ millions for provincial rates and taxes hitherto shown separately, thus giving the whole public revenue and expenditure as follows—Revenue, £63,250,000, new famine taxation, gross, £1,200,000; arrears of Land Revenue £67,000. Ordinary Expenditure £61,094,000, of which £500,000 is on account of the famine in Madras. Surplus £2,156,000, excluding £4,555,000 for productive works.

—It is said that the Government of India is seriously considering the advisability of employing discharged soldiers of good character upon the Indian State Railways.

—A couple of gentlemen, recently returned from a tour in the interior of China, give a most distressing account of the state of some portions through which they passed. In many villages, fully half the houses had been despoiled of all their wood, doors, windows, beams, &c., which had been sold for a more trifle to procure food, leaving only the mud walls standing. In some cases beams were being sold as fuel at 3 *Cash* for 2 catties. In the Chi Chow district, scarcely any animals were to be seen, and many of the villages were half deserted; indeed, in some villages it was said that "more than half" the people had gone away, and of those left, according to the local constables' statements, and in villages of 60 to 80 families, the remainder were being decreased by death at the rate of one daily. The district is likely to be almost ruined by the time crops come again.

Thursday, March 21.

—*Times of India*: "So far as mere simplification of the tariff heads go, all traders will have reason to welcome the new Budget. There will be little now left on the list of imported goods liable to duty save salt, fine piece-goods, liquors, and the insignificant items of arms, apparel, musical instruments, jewelry, ivory, matches, perfumery, oilman stores, silk and spices, and these latter must necessarily disappear on an early occasion."

But people grudge less to pay Customs duties than license-taxes.

—A European has been brutally murdered in Southern India on Saturday last. Mr. J. D. Crabbe, a European Engineering Assistant of the South Indian Railway at Vellaur, went as usual on the morning of the 16th instant to inspect the bridge work on the north bank of the Vellaur river, under his supervision, when the coolies of the south bank, about thirty in number, rushed upon him simultaneously, and assaulted him with heavy wooden mortars, killing him on the spot.

—Professor Kerr has exhumed in Colorado the fossil remains of a creature that must have been 117 feet in length, and when reared on its hind legs not less than 30 feet in height." We are next informed that the opening of the mouth is nearly 20 feet in width, and "several casts of teeth over two feet long have been taken out." The poor thing is supposed to have owed its death to a sword fish, as a petrifaction closely resembling the weapon of that piscine pirate was found in the interior.

Herr Fritz Müller, a well-known naturalist of Brazil, supplies a German scientific periodical with a minute description of the Minhocao, a burrowing earthworm of enormous dimensions. He is described as "a worm fifty yards in length and five in breadth, covered with bones for armour, and capable of uprooting mighty pine trees as if they were blades of grass."

—*Overland Mail*, March 1: The death is announced from Rome of Father Secchi, the eminent Italian astronomer. Father Secchi was born at Reggio-Æmilia in 1818. While very young he entered the Jesuit Order and went to America, where he studied in a college at Washington. On his return he was

made professor in the Collegio Romano. In 1848 he left revolutionised Rome, visited France, England, and America, only returning after the Pope's restoration. He promoted the construction of the Roman Observatory. In his writings he was always anxious to demonstrate the compatibility of the physical sciences with a firm belief in natural and revealed religion.

The *Sussex Daily News* states that two more of the Rev. A. Wagner's curates at Brighton have announced their intention of joining the Roman Catholic Church. Their names are the Rev. J. J. Greene, priest in charge of St. Bartholomew's Church, and the Rev. P. Fletcher. Both clergymen have retired to a Roman Catholic retreat to prepare for their reception. Mr, Henry Farmer, the organist of the church, has already seceded.

—Mr. Gladstone, in Nineteenth Century: We have, I fear, for the moment profoundly alienated, if not exasperated, eighty millions of Russians. We have repelled, and, I fear, estranged, twenty millions of Christians in the Turkish Empire. We seem to have passed rapidly, and not without cause, into a like ill-odour with its twenty millions of Mahomedans. It is not in France, Italy, or Germany that we have made any conquests of affection to make up for such great defaults. Nor is it in Austria, where every Slav is with the first twenty millions, and every Magyar with the second. Where is all this to stop? Neither in personal nor in national life will self-glorification supply the place of general respect, or feed the hunger of the heart. Rich and strong we are; but no people is rich enough or strong enough to disregard the priceless value of human sympathies. At the close of the year, should an account be taken, I trust we may find at our command a less meagre store of them than we have had at its beginning.

—The New York *Christian Union* has the following:—The revival work under Messrs. Moody and Sankey, which last winter was concentrated in Boston, has this winter been distributed all over New England —prominent towns in Vermont, New Hampshire, Rhode Island, and Connecticut having enjoyed the labours of the famous evangelists in turn. A "low fire" has been kept up by other hands, however, in and about Boston, and it is now given out that Messrs. Moody and Sankey will begin a series of meetings at the Tabernacle early in February. They will be assisted by Major Whittle and Mr. McGranahan. Mr. Geo. C. Needham is already at work in the suburbs.

—*Indian Chr. Herald*: "A missionary periodical complains that, the Christians in the missions south of Calcutta sometimes give a great deal of trouble to their pastors. When discipline is enforced these people generally throw the uselves into the arms of the Romanists, by whom they are welcomed and allowed to have their own ways. It says further:—Thus it is that the efforts of our missionaries for the improvement of the people under their charge are continually thwarted by the encouragement to schism held out by Romish proselytizers. Whilst they and others are ever at hand ready to welcome the disobedient, unfaithful and disaffected members of our Christian congregations, discipline is impossible."

Friday March 22.

—*Times of India*: "Sir William Robinson, Senior Member, of the Legislative Council of Madras, like all the official members of the Legislative Councils in the other Presidencies, was called upon to bless the Trades Licence Bill, with at all events a silent prayer of assent. But to the astonishment of the official world he turned at once and cursed it roundly. He not only protested, as a member of the Select Committee before which the Bill was considered, against the invidious exemption of members of his service and all professional men from liability to share in the common burden, but he was actually bold enough to move a distinct amendment that the words "Acts, Professions and Callings" be introduced throughout the Bill, before the words "Trades, Dealings and Industries." In spite of the mild rebukes of His Grace the President and of his fellow officials, Sir William persisted in carrying his amendment through vote, and eventually only lost it by one vote. This spirited protest was ineffectual to alter the injustice of the measure, but it will be of the greatest service to those who in this country, and in the House of Commons, are endeavouring to attract English attention to the subject.

—The heads of departments at the Presidency and in the provinces are permitted tn close their offices from Wednesday, the 17th proximo, to Tuesday, the 23rd idem, both days inclusive, for the Easter Holidays.

—Mr. Lestock Reid, Commissoner of Customs, Bombay, has been appointed acting Commissioner Southern Division during the absence of Mr. A. E. D. Grey. Mr. Charles B. Pritchard, C. S. Collector of Salt Revenue, has been apointed Commissioner of Customs and Reporter General of External Commerce for the Presidency of Bombay. Mr. C. Gonne is to act as Chief Secretary to Government in charge of the Separate Department, retaining charge of the Political, Judicial and Educational Departments during Mr. Ravenscroft's absence in England, Mr. J. Nugent will act as Secretary to Government in the Revenue, General and Financial Departments, and Mr. J. Monteath, C. S., for Mr. Nugent.

—Deaths last week, 531. By cholera, 49.

—A meeting was held last week at the residence of Baboo Sham Chund Mitter, in Calcutta, by the leaders of the *Kaista* community, the object of which was to consider whether Monmotha Chunder Mullick, barrister-at-law, could be taken back into the *Kaista* society, if he consented to undergo the expiation ceremony prescribed by the *shasters* for sinners, as he had committed sins by crossing the Kallapani—that is, had gone to England—and eating and drinking publicly with the Eropoans or *malachos*, which was contrary to Hindoo *shasters*. It was resolved that Monmotha Chunder Mullick should forthwith undergo the *Praischitta* ceremony, and that after he has actually done that, he should be declared to be as good a *Kaista* as he was before he left Calcutta for England. It was also ordered that Mr. Mullick should forwith undergo the ceremony by swallowing a good bit of cowdung, giving alms to the poor and the Brahmins, and lastly shaving his head, beard, and whiskers to clean himself of the sins he committed in the manner aforesaid. Mr. Mullick will probably consent to undergo this pleasant ceremony.

—The Guddalore correspondent of the *Madras Athenæum* refers to the murder of Mr. E. Crabbe, of which we wrote yesterday, and says that the cause of the murder was that on the night of the 15th he, in a state of intoxication, assaulted a coolie woman on the works and dragged her to his shed. Her husband and relatives hastened to the spot, and belaboured him so furiously, that he was found dead on the next morning. Nearly 20 of the culprits are arrested and kept under the custody of the police.

Selections.

CHRIST AND THE WORKING CLASSES.

We frequently hear it said, in connexion with philantrophic efforts for the working classes of the community, that direct religious teaching has a tendency to frighten them away; we are told that, if it is introduced at all, it should only be in some covert or indirect fashion. Knowing the spiritual condion of these classes, and the utter hopelessness of attempting to elevate them, even socially and morally, without Christ being implanted in their hearts, we have never been able to admit the statement we refer to, or to understand the arguments adduced in its support. We find a very striking verification of our views in the volume recently issued by Miss Cotton (now lady Hope)—"More about our Coffee-Room" (*Nisbet*)—from which we make the following extract. We ask for it the thoughtful and serious attention of all who are seeking, in whatever shape, to bring about an ameliorated condition of things among our toiling masses. Lady Hope's volume is intensely interesting and valuable, and will gain, we doubt not, a large circulation:—

In comparing different methods of reaching the same desired end, we commonly hear it said, "There was some difference in opinion;" or, "We do not quite agree as to the position that ought to be maintained at first." In allusion to these coffee-rooms, this is a most common remark, "We are afraid that if so decided an attitude is held at first, *we shall drive the men away!*" *Could* there be a greater fallacy? *Can* there be a greater mistake? If by a "decided attitude" we mean a distinct "holding forth of the word of life"—a daily advertisement, in our coffee-room assembly, of the love of Christ—how can the precious souls we desire to claim be driven away by HIM? It seems to me incredible that those who dwell in our Christian country should for a moment imagine that failure must result from pointing out Him who is "the Way, the Truth, and the Life." But so it is.

A clergyman who visited our rooms lately, and inquired most particularly into all our plans, rules, &c., told me he was just going to open similar rooms himself. He has done so; and this week he is having theatricals to attract men to the place! Will the "play" attract these poor men to the LORD JESUS? and who else can save them from SIN and SORROW?

A man who has been a sceptic, and a very determined promoter of such views, came into our coffee-room on the last Saturday night of the old year. He came to read the papers, a perfect stranger to myself, and indeed, I believe, to nearly all in the room. At half-past nine I took up the Bible to read a verse out of Ps. xxxiv., "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." In commenting on it, I said, It is a common thing in trade to square up accounts at the close of the old year. Debts ought to be paid, crooked things made straight. Are you ready to listen to God's reckoning with you to-night? Is everything "square" and "straightforward" between you and the Lord? Has He forgiven you all yours sins, and made you ready for heaven by his precious blood shed on the cross for *you?*" and a few words further to the same effect. The book was closed, and we asked the Lord's forgiveness for the sins of the past year, that he would remedy all mistakes we had made, and give us all renewed blessings for the furture.

The unbeliever's heart was touched. He went away annoyed, distressed, uncomfortable. And well he might! He had heard God's thoughts about him; and he could get no rest.

"I did not know there was to be prayers," he said.
The Lord had loved him better than he loved himself.

The next evening, by some strange attraction, he came to the meetings held in the large room. There his anxiety only increased. It was not until six weeks after that I knew anything about him, though during this time he had been constantly at the rooms. He began to attend the Bible-class. (He would never have reached the Bible-class had he not heard the Scripture in the public room.) And then I was asked to speak to him. I did so; and shall I ever forget that conversation?

He said, "I have preached in the streets. Yes! I have taken the very texts you take, and taken them ALL WRONG! I can't bear to talk about it. I couldn't tell you. No!" Then he quoted some of the verses, breathing of hope, and peace, and love, which had been the "texts" for his "blasphemy" as he now called it, with grief and shame.

"But," he kept repeating, "I *thank* GOD for these coffee-rooms: If ever I am a hundred miles away, I shall never forget you, and I shall always pray for you."

"But tell me," I asked, "what brought you to these rooms, on that Saturday night?"

His answer was, "I heard it was a nice place, so I came; but I did not know there was any prayers, or Bible-reading. If I had known, perhaps I should never have come."

"Then I should like to tell you an argument that many people are using at present with respect to these coffee-rooms. They say, '*Do not* read the Bible, or speak to the men about the Saviour, or offer prayers in the public rooms, for fear of giving offence and keeping away the very men you want to reach.' What is your answer to that?"

He replied, with great solemnity and earnestness, "'There is joy in heaven over *one* sinner that repenteth, more than over ninety and nine just persons who need no repentance.' If you secure the 'ninety and nine,' and lose the '*one*,' you lose the gladness of heaven, and *you lose* ALL THE BLESSING. You lose joy for yourself too, and you lose the happiness of the repenting sinner."

He said more to the same effect; burning words of reality springing from a new-born life.

"I thank God you *do* read the Bible in the coffee-rooms," he continued; "that I do with all my heart."

"But do you think," I said, "it drives the men away? Look at the large numbers in constant attendance, and at the crowds of strangers whom we don't even know by sight."

"No," he replied, "it does not drive them away. It *attracts them strongly*." He then asked for books and tracts to distribute, saying he would like to give his *life* to such work; adding, what was very evident from the whole tone of his conversation, that he was searching his Bible diligently.

"I made my wife an infidel," he said, "and that fills me with remorse. She is gone now; she died some time ago, but I thank God she offered a prayer before she died."

My friend had said, "Had he known there were prayers," as he expressed it, "he would not have come." I believe this to be the case in many instances; or, if our custom *is* known, that it is determined by these poor fellows to go out before the reading begins; but not so—the LORD brings them to the rooms, and HE causes them to hear the Scripture; HE also blesses the words to their hearts.

On the other hand, I believe many are drawn by the novelty of such loving words. "All bare Him

witness, and wondered at the gracious words which proceeded out of his mouth. . . . They were astonished at his doctrine, for his word was with POWER.". . . . "He taught them as one that *had authority*, and not as the scribes."

Is not the same gracious Saviour a present, living Friend? Is He not "the SAME, yesterday, to-day, and for ever"? And is not his power almighty now as it was then—"mighty to the pulling down of strongholds"?—(*Christian*).

CHARITY.

BY MRS. H. C. GARDNER.

AUNT TABITHA and her niece stood by the front parlor window and watched the poor woman till she turned the corner of the street. Thirty years ago she had been the schoolmate and particular friend of Aunt Tabitha, but now their paths through life very seldom crossed each other. For Aunt Tabitha was a rich woman, while sorrow and poverty had laid heavy burdens upon her friend's shoulders.

"'It is more blessed to give than to receive,'" remarked Aunt Tabitha complacently. "That is Scripture truth. Don't forget it, Agnes."

"I shall be likely to remember it, aunt, after this morning's lesson." The young girl's eyes shone with suppressed feeling of some kind as she turned her flushed face to her aunt.

"Bless me, Agnes, how excited you look! If a simple case of poverty like poor Bessy Doane's works you up like this, you will never be able to encounter the worse evils of life. You must learn to take these things calmly. Such things must be while there is so much wrong in the world, and we have to make the best of them."

"It is not that, Aunt Tabitha. It is your use of a Scripture text that puzzles me. I can understand the 'blessedness' that you experience in getting rid of that old truck that has been so long accumulating in your attic. Why, some of it must have been there for a whole common life-time. That old coat with every part thickly populated with moths must have been grandfather's. A high wind would tear it into shreds and scatter it where it could never be found again. Yes, it must be nice to be rid of these old nuisances, but is it right, aunt, to get up such a 'blessed' feeling at the expense of a poor woman like Mrs. Doane?"

"Why, Agnes! What on earth do you mean?"

Aunt Tabitha's eyes were capable of much stern expression, and they were certainly not pleasant looking eyes now. There was a suspicious glinting of fire in them that would have awed and silenced most young persons. But her niece was a fearless sort of personage, and she met the look without any feeling of dismay.

"If you please, Agnes," repeated Aunt Tabitha, severely, "I should like to know what you mean?"

"I think, aunt, you know already. Still, I can explain if you desire it. You know as well as I do that those old clothes were hopelessly worn out before you consigned them to the attic. Mrs. Doane can put them to no earthly use unless she sells them for old rags. Even then they would not pay her for the trouble of carrying them home, for they would not bring enough to furnish one meal of victuals for her children. I think I heard her tell you that the oldest one is too sick to eat, but still, that old budget of useless duds would not buy enough to go round."

"Agnes, I am astonished!"

"So am I. But the most astonishing thing is the complacent satisfaction that you feel in giving. Contrasting that with Mrs. Doane's woe-begone look in receiving, I am quite prepared to believe that the 'blessedness' is all on your side."

"Well, I never! Agnes, you shock me." Miss Tabitha's voice trembled with righteous indignation.

"Yes, I suppose so. I confess that this one-sided blessedness shocks me also. It is such a stupendous pretense of benevolence."

"If you were a Christian, Agnes, you would not dare to interpret Scripture so irreverently."

"Mrs. Doane is a Christian, aunt—a member of your Church. I am afraid your bounty has forced her to conclusions like mine. She is one of Christ's poor. She belongs to Him; and if I read the Bible with any sense of its true meaning, she is one of those of whom Christ said, 'Inasmuch as ye do it unto one of the least of these, ye do it unto Me.' So you really gave that moth-eaten, old scarecrow coat to your Saviour. And you think it was a 'blessed' piece of work? *I* don't."

"Agnes, I will not listen to such language. You are too young to be my judge."

"But the Bible isn't. That has been the Christian's standard of duty for ages. You began by quoting one of its texts. You told me to remember it, and I am sure I shall. What was it that Hood wrote?

'Alas for the rarity
Of Christian charity!

Not that I call this business of yours *Christian* charity. I don't know that Hood was particularly pious, but he would not have made such a mistake as that."

"I don't know Hood, and don't want to. I only wish you had a descent respect for the Bible. If you were religious, Agnes—"

"Aunt Tabitha," interrupted the young girl impatiently, "do you suppose I don't know the difference between a profession of piety and genuine religion? I don't believe the religion of Christ makes people miserly. The Golden Rule don't crop out into such an exhibition of benevolence as you have given me this morning. That I can believe in Christianity at all when I see such selfish meanness in its professors, is a proof of its divinity."

Aunt Tabitha was fairly speechless. Her conscience told her that the young niece whose buoyant spirits and gayety had given her innumerable occasions for reproof and instruction, had fairly turned the tables on her now. The outspoken, honest contempt of her fancied good deeds was not to be misunderstood.

"I wonder, Agnes," she said at last, "I really do wonder what you think I ought to do."

"That is very easily told. In the first place, call things by their right names. Acknowledge the worthlessness of your benefaction to Mrs. Doane. Next, throw up your claim to the 'blessedness' of giving; and then, as you are rich, give me a clean ten-dollar bill to carry to your old friend."

"Agnes, I believe you are crazy. I advise you to go straight home and stay there till you can treat your old aunt respectfully. I shall come down and have a talk with your father about this."

Agnes laughed. "Oh no, you won't, auntie. Because you know he will agree with me about the value of those rags. Forgive me if I have been really disrespectful. You have done some good unawares; for I am going to start a subscription for Mrs. Doane, and it will amount to something before I get through. Suppose now, to make matters all right, you put down five dollars to start with. Will you?"

"No, I will not give you a cent."

"Well, then, I must get my father to do it."

"I'll tell you what I *will* do, Agnes," said Aunt Tabitha, turning quite away from her niece as she spoke. "If you will never mention all this, I will go to see Mrs. Doane this afternoon and really give her something."

"Agreed."—(*Zion's Herald*).

LETTER FROM A JAPANESE STUDENT.

MR. DAVIS, of the Japan Mission, sending to the Secretary of the American Board the remarkable letter, most of which is given here, says respecting it, "It is one of many written at the request of Mr. Burnell, when he was here, to be sent to friends in America. It was written by a young man who could command fifty or a hundred dollars a month here in Japan, and who is worthy to fill almost any position; but he prefers to live on five dollars a month, furnished by his father, while he fits himself for the work of preaching Christ."

"*My Dear Brethen and Sisters in America*:—

"The name of America is dear to every sensible Japanese, for it was she that opened this country to foreign intercourse. But what is most precious to me is that Americans have been working, ever since the opening of this country, with increasing energy in the cause of Christ in this benighted land of mine, and that their Christian works have already been crowned with success, bearing those fruits which we are now enjoying. . . . In no other way can I acknowledge more forcibly my greatefulness to America than by informing you what God has done through her to Japan. . . . .

CAPTAIN JAMES' SCHOOL—CLASSES IN JAPAN—THE SAMURAI.

"I became first acquainted with the Bible in Kumamoto school, in Higo Province, Kiuhu, of which Captain L. L. Janes was the sole teacher for five years (1871-1876). . . . . The Japanese people have divided, for at least seven hundred years, into three social and political ranks. The first consists of the feudal princes of old, numbering about four hundred families. The second class comprises all the warrior class of old, called the Samurai, who number about one million and a half. The lowest class comprehends all the merchants, farmers, and mechanics, who in all number about thirty-two millions. These distinctions are not so marked as they were ten years ago, for the enormous privileges of the two first classes have been much curtailed recently; but the relations each class sustains to the other two remain substantially the same. Now, as in days of old, luxury and ease enervate the race of feudal lords, and disqualify them for taking an active part in the history of Japan; and now also, as in days of old, ignorance, oppression, and Buddhism keep the common people in a state of intellectual and moral torpor. The middle class, the samurai, have been to this day the active element of Japanese society,—the ruling race of Japan,—for they are at once her rulers and teachers. It is not that they owe this superiority to traditional or religious authority, or to political privilege, but simply because among them, and them only, are the heart and mind cultivated. Indeed it was they who effected the recent revolution that expelled the house of Tokugawa from the throne, abolished feudalism, and organized a strong central government at Tokio, with the emperor at its head. The bloody revolution being over, they turned their eyes to the arts of peace, and, acknowledging European superiority in this direction also, began to establish foreign schools in various parts of the empire Among them was the Kumamoto English school.

CONFUCIANISM.

"But you must not suppose the samurai were willing to import foreign excellence of every kind, for they were mostly Confucians, and regarded their religion as the best in the world. Confucianism, that mixture of politics and philosophy, presented before them a complete system of moral doctrines, gave a plausible theory of human depravity, and pointed out to them a way to an ideal perfection through [illegible] of self exertions. It was all naturalistic. To the Confucian there was no God to worship but man; no revelation to guide them but the conscience; and no future, but the present only. They rejected all religions as relics of a past barbarism, mocked at the ideas of a personal God, of a future state of rewards and punishments, and of a Saviour. The supernatural in the Bible was to them a stone of stumbling, and the divinity of Christ an insufferable rock of offence. Above all, the gentle and humble and loving spirit of a Christian was irreconcilably at variance with their cold, proud, and selfish ideal of a perfect man. Such were the character and opinions of the samurai; and so they remain, to a large extent, to this day.

CHRISTIANITY IN THE SCHOOL.

"All these things were true of the samurai who established and supported Kumamoto shcool, but much more was true also. For through the efforts of one reformer, Mr. H. Yokoi, of uncomon talents, Confucianism in and about Kumamoto exhibited itself in aspects the most practical and energetic that had appeared for ages in Japan. Such being the character of the students as well as those who support the school, you may well imagine what a hard work it was for Capain Janes to bring them to Christ, for it is ten times more difficult to Christianize a Confucian than it is to convert a Buddhist or a Sintoist. But the happy combination of science and Christianity in Captain Janes, his indefatigable persevrance in the discharge of his duties, his large philanthropy, that urged him to cooperate in every improvement of Higo, from the system of common schools to the importation of foreign plants, and above all his irreproachable personal conduct, that extorted even the admiration of the Confucians,—these, under God's guidance, were weapons powerful in their effects. . . . Gradually yet steadily the work of spiritual conquest went on among the students, and after four years of spiritual and mental struggle, most of the leading students were won to Christ. After this the change was rapid. Id a few months the whole school, of over one hundred students, was studying the Bible.

PERSECUTION.

"Confucianism was in danger. Its votaries, both in and outside the school, took alarm, and instigated the parents and other relatives of the students to persecution. Most of the new converts were called home, and some have even been confined in their houses. The persecutors had every weapon of attack, —mocking, persuading, accusing, and threatening. Their work was partly successful. Many of the new converts, chiefly those who were young in age and half-hearted in belief, fell back into the old ways of paganism; but the genuine ones, who really trusted in Christ, held out to the last.

"Half a year's bitter persecution had its effects on the Christian students. They became more Christian than ever, and finally determined to devote themselves wholly to the cause of Christ. The only difficulty that lay in the way was how to get the necessary theological education.

THE KIOTO TRAINING SCHOOL.

"But thanks be to God, he was guiding other men, in another part of Japan, to the benefit of these very students. The Kioto school was already established

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by Rev. J. D. Davis, J. Neesima, Mr. Learned, and Dr. Taylor; and exactly such students were wanted. So nearly all of the Christian students in Kumamoto, about thirty in number, migrated bodily, in the summer of 1876, to Kioto school, in which they remain to this day.

"As for me, during the persecution I was already away from the school of Kumamoto. Having graduated, I soon entered what they call the "Imperial University of Japan," in Tokio, where I remained two entire years, devoting myself chiefly to scientific studies. But seeing I had a higher vocation in Christ Jesus than that of a mere chemist or a geologist, early in last September I left the University and joined my old schoolmates in Biblical studies in this school, wherein I now am.

"The city of Kioto, in which the Theological School is situated, is one of the best places for the purpose. It has been for a thousand years the capital of Japan, and is still the third city in the empire, having a population of some 300,000, and is one of the great commercial and political centres of Japan. By man's exertions, under God's blessing this school can become a great central light of Japan. . . . .

NEED OF SUCH AN INSTITUTION.

"The need of such a great Christian educational institution, where the sciences and arts are to be taught side by side with the Bible, is keenly felt. Ministers of the gospel are indispensable, but workers of other kinds are equally so. There ought to be Christian statesmen and lawyers, Christian professors in sciences and arts, Christian teachers of the common schools, Christian manufacturers, Christian merchants, farmers, and mechanics. They ought to go forth among this nation, mix with the society, form part and parcel of it, and instill Christiad vigor and spirit into whatever the nation undertakes to do.

"True, there are now scattered over all the parts of Japan, schools and academies, and even colleges, where both general and professional education is given. But do they promise anything to the real interests of Japan? What is, for instance, the character of that 'Imperial University,' as they love to call it, the chief of them all?

SKEPTICISM.

"Let me speak to you freely. I have been in that institution for two years, and speak only what I have seen with my own eyes or heard with my own ears. Here are gathered, under the government's patronage, some eight hundred students, the sons of the rich, the high and the powerful of Japan. It has about twenty-five foreign professors, and gives education in medicine, chemistry, law, engineering, literature, and natural history. But the students learn other things. They learn to smoke tobacco, to drink intoxicating liquors, and to do even worse things; and so they learn to despise all moral and religious precepts. It is these students' unhappy lot to be educated in all the arts of an intellectual man without morality and without religion. In a library of 35,000 volumes, I could not find a single copy of the Scriptures; and Draper's 'Codflict between Science and Religion' is used as a regular text-book. Indeed, Japanese Confucianism is so nearly allied with the modern skepticism, that those portions of the samurai who are now ruling Japan, and who are intilligent enough to read a page of Mill or Spencer, are fast becoming skeptics, and are ready to go any length in that direction. Yes, Mills and Spencers, Darwins and Comtes, are going to make more trouble in Japan than the nebulous mythology of Sintoism, or the shadowy superstition of Budhism. How are we to oppose them? How are we to protect the rising generation from their poisonous shafts?

"There is at present no hope in those educational institutions under the government's absolute control. The reforming remedy must come from without. Christians have to establish an educational institution, where Christian spirit is thoroughly developed, and where a scientific education could be givan, of as good and as high a character as any "Tokio University" gives. The germ of such an educational institution I find in this school.

A GREAT WORK TO BE DONE.

"Our work proper is not yet begun. Not only one million and a half of the samurai, but what is more, thirty-two millions of common people groaning under the thraldom of ignorance, superstition, sickness, misery, and death, are to be led to Christ. The idea of lifting up the common people out of their mental and spiritual degradation has never yet entered the mind of an oriental ruler; but by the power and mercy of God it shall be done. The spiritual revolution which has already begun in Japan is to be a revolution mightier, in every respect, than any revolution yet recorded in the long, tedious annals of either Chinese or Japanese history. And it is through men like us, the poor, despised students, that God is going to effect this great change. I beseech you, in the name of all the students of Japan who really are endeavoring to take a part in this coming revolution, of whom I am one, that you offer thanksgiving to God for the manifold mercies he has shown them, and offer prayers that each of them may faitfully discharge the solemn duty laid on him by God himself." —*Miss. Herald.*

TELEGRAPHIC NEWS.

London, March 14th: Sir Stafford Northcote, in his reply to the question put relative to the Congress this evening, added that England would not consider a majority at the Congress binding, but would maintain her own views.

Constantinople, 15th: News has been received of the arrival of several Russian batteries of Artillery at Sharkoi and Rodosto on the Sea of Marmora.

London, 15th: It is reported that negotiations are proceeding between England and France for a joint enquiry into the reorganisation of the Egyptian Financial Administration.—The *Times* of to-day, in discussing the Bill passed by the Viceroy's Legislative Council for curbing the Native Indian Press, fully approves the same.—Active warlike preparations continne to be made by England.—In the House of Commons this evening Mr. W. H. Smith (First Lord of the Admiralty), in presenting his Navy Estimates, said the present strength of the English Navy was ample for the protection of British interests.—Sir Stafford Northcote, in reply to a question, said that England requires that all the Russian peace conditions be submitted at the Congress, in order to determine which of them require the sanction of Europe.

Athens, 15th: The official Athens journal announces that Russia has refused to accede to the proposal made by England to admit Greece to the European Congress.

St. Petersburg 15th: Reouf Pasha and General Ignatieff have arrived here to-day in connection with the Treaty of Peace.

London, 16th: The British Ironclad Squadron, anchored off Gallipoli under the command of Admiral Sir J Edmund Commerell, V. C., has been reinforced from the Ironclad reserve stationed in Besika Bay.—Advices have been received that the Russians have occupied the plateau of Zekirekoi, situated near the forts which command the Black Sea entrance to the Bosphorus. The Russian forces located near Bulair have been reinforced.—Mr. James Caird, in compliance with a request from the Indian Government, will join the Commission of Enquiry into the Indian Famine in October.

17th: The political situation is again menacing.—It is semi-officially stated at Saint Petersburg that Greece cannot participate equally with the Powers at the Congress, but might delegate her interests to others.—The *Pall Mall Gazette* states that the Pope has ordered the Italian bishops to legalise their positions and ask their *exequatur*. This means the tacit acceptance of the loss of the Pope's temporal power.—Latest advices from Saint Petersburg state that Reouf Pacha has had an audience of His Imperial Majesty the Czar, at which he was received with great ceremony. It is reported that he asks on behalf of Turkey that Russia restores the port of Varna, the cession of which was included in the peace conditions.—Typhus fever is raging at Adrianople and Philipopolis, and much sickness prevails at Erzeroum and Constantinople.

18th: Ratifications of the Treaty of Peace between Russia and Turkey were exchanged at St. Petersburg on the 17th instant. The peace conditions were published immediately afterwards and communicated to the Powers.—It is currently reported that serious negotiations are proceeding between Count Andrassy (Austrian Minister for Foreign Affairs) and the British Embassy at Vienna, for an alliance between Austria and England, and that if the negotiations fail Count Andrassy has expressed his intention of resigning his Portfolio.—Latest advices state that a Russian Army has crossed the river beyond San Stefanos and occupied the villages close to Makrikos.—The Russians have arrived close to Bojukdere (situated on the shore of the Bosphorus) despite the Porte having dissented to a Russian occupation of the place.—Great excitement prevails in Constantinople and seditious placards have been posted up throughout the city.—Information has been received that 25,000 Russian troops have arrived at Ichataldja, to the east of Tchirpan, from Tirnova.—The Servian Army Corps, wishing to make a protest against the peace conditions, has re-occupied Wrangt, which place they refuse to evacuate unless compelled to do so by force.—In the Commons last night Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question put to him, said that the British Government was perfectly justified, under the present circumstances, in retaining the fleet near Constantinople.—Major-General E. W. Donovan succeeds Major-General Sir Francis Colborne as Commander-in-Chief of the British forces in China and the Straits.

OBITUARY.—General Sir Phillip M. N. Guy, K.C.B. (Colonel 55th Infantry).

20th: It is reported that the Russians are concentrating their forces on the Russo-Austrian frontier.—The Russians have expressed a wish to the Porte that their troops when returning home should embark at Bojukdere. To this the Porte objects, but has offered facilities for the embarkation of the Russians at Rodosto and San Stefanos.—In the House of Commons last night, Sir Stafford Northcote, in reply to a question, said if an agreement was attained respecting what England required, viz., that Russia should submit the whole of the Peace conditions to Congress, that it may meet at the end of March.—Mr. O'Donnell brought forward a motion that the Indian Vernacular Press law was subversive to the English Constitution, and must be submitted to the House of Commons.—Lord George Hamilton defended the object of the Indian Government, which was to mitigate the severity of the existing law and facilitate the repression of sedition. He promised to submit the Law to Parliament as soon as it was received. The motion was then withdrawn.—His Imperial Majesty the Czar has refused to reduce the Turkish indemnity, which is fixed at three hundred millions of roubles.—The Agra Bank pays a dividend of 3½ per cent. for the half year, and carries to the reserve fund £30.000.

21st: Hobart Pacha, on behalf of the Porte has opened negotiations with the insurgents in Thessaly, and it is reported that he has offered them their autonomy.—Russia declines to lay the Treaty of Peace on the table at the European Congress as demanded by England, though admitting that the Plenipotentiaries may discuss the clauses

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 18th:

For Southampton.—Mr R G Hodson, Mrs Hodson and child, Lieut R G Charman Crawford, Mr and Mrs C E Gladstone, Mr R C MacIver Mr. Stewart, Mr R Hurst, Mr E F Jacob, Mr J E Freeth, A Lady, Mrs Morland, Col W T Mills, Mr Loftus, Mr Alexander, Mr Bell, Mr Forster, Mrs J M Sleater, and Capt W B Aislabies.

For Brindisi.—Mr Ewald, Col Hay, Mrs Bignell, Mr W H T Brown, Col and Mrs Panter, Mr John Steel, Mr W Scott, Major J M Kerr, Mr Henry Bill, Mr Thomas McMeekin, Mr E W Ravenscroft, Mr Johnston, Mr John Macintosh, and Mr J J Barton.

For Venice.—Mr and Mrs Kingsmill and infant, Mr F Collingridge, Dr W Williamson, Dr T Mayne, Dr Cleveland, Mr H Dalrymple, Clark, and Mr Chapman.

For Suez.—Mr and Mrs Price, Mr C L Phillips, Mr Leon Donay, Mr W E Russell, Mr C Peacock, Mr C M Keir, Mr F Pratt Barlow, Mr and Mrs Bosman, Mr L Jacobi, and Mr Marina.

PASSENGERS ARRIVED.

Per Str. *Olympia*, 17th, from Liverpool:

—Mr Hamilton, Mr Forbes, Mr Andrews, Mr De Gruther, Mrs and Miss Mellestrass, and Miss Watts.

Per P. and O. Str. *Sumatra*, 20th:

From Southampton.—Mr and Mrs Talbott, Mr D C Reid, Mr P Johnston, Capt Wiggens, Dr and Mrs Newman, Mr E Christian, Mr L Yeates, Mr A Craig, Mr and Mrs Lewis and infant, Mr C Beasley, Mr J Weatherill, and Mr W E Riley.

From Venice.—Mr C C Levinge, Mr T F Allen, Mr H L Johnston, Mr H Cohn, Mr C W Dow, Mr C Ward, and Mr and Mrs J Dawson.

From Brindisi.—Mr P L Richards, Mr G A Jacob, Lieut-Genl Sir A Taylor, Mr M Morris, Mr A C Marrogordato, Mr Laban, Major Auchinleck, Mr Morrison, and Mr Bonny.

From Port Said.—Capt Coulson.

From Suez.—Capt Molloy.

Domestic Occurrences.

MARRIAGE.

SHAW—KING—March 20th in the Mission Church, Girgaum, by the Rev. T. K Weatherhead, I.L, B., Mr. William stewart Shaw, youngest son of the late Mr. James Shaw, Dublin, to Edith Florence King of Bombay.

DEATHS.

EDWARDES—March 16th, at Government House, Malabar Point, Bombay, Esther, the wife of Farrier Serjeant Edwardes, 11th Prince Albert's Own Hussars

LUMSDAINE—March 17th, at Mhow, Central India, William Lionel Lumsdaine, son of the late Captain John Charles Lumdaine aged 48 years.

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